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Indians of East Central Illinois

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INDIANS OF EAST CENTRAL ILLINOIS

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by

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Indian Children

Where we walk to school each day
Indian children used to play --
All about our native land,
Where the shops and houses stand.

And the trees were very tall
And there were no streets at all,
Not a church and not a steeple --
Only woods and Indian people.

Only wigwams on the ground,
And at night bears prowling round --
What a different place today
Where we work and where we play!

- Annette Wynne -

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

What child has not tried to visualize what this area was like in the era of not so long ago? What youngster has not felt the thrill of picking up an Indian arrowhead and imagining a link between himself and the maker of the point? Looking at this shaped stone has caused the child to wonder how it came to be there, how it was made, what sort of person made it, and the kind of usage it has had.

The writer has long deplored the fact that we spend hours teaching children of the lives of the Navaho and the Eskimo, who are so remote and who exert such little influence upon our daily lives, and that we have neglected the fact that right at our feet are the many remains of a civilization which left this area about one hundred twenty-five years ago. Another sobering regret is that the traces that this civilization left behind are so rapidly and carelessly being erased.

Yet the trails of the Indians became the roads we travel today, their foods grace our tables, and our language is sprinkled with many of their colorful and expressive words. The east central Illinois area would be a far different place in which to live if the Indian had not been here, trying out the foods, experimenting with agriculture, picking out good sites for towns, and blazing and marking the trails that were to become our roads. Our land is usually portrayed, by inference, at least, to the school child as a blank page in the world's history before 1492. There was "nobody" here but Indians; yet, the "New World" was far from new. If one were to let the twelve hours on a clock's face represent the 25,000 years since man supposedly first came to the New World, and if one were to set the hands to show the time that

Columbus arrived in the New World, the hands would stand at two minutes and forty-two seconds before twelve. Shouldn't one consider the happenings of the eleven hours and fifty-seven minutes and eighteen seconds of the New World's history important?

Because of the rapid rate with which the remains of these Indians are being lost to us, the main objective of the writer is to attempt to gather and record some of the facts so that those who wish to teach local history to their pupils will have some help in their work. Therefore, this paper is being written to give the information about the Indians of this region that might be used as a source in teaching of them.

Other objectives are:

A. To bring forth facts that will stimulate interest and give a broader concept of this area.

B. To show how important animals and their routes of migration were to our early inhabitants.

C. To develop an appreciation of the effects that climate had upon man when he could not modify its effects as one does today.

D. To help in understanding how the Indian met his problems and to develop an appreciation of his virtues.

E. To provide knowledge of these primitive people and their tools, homes, culture and work.

F. To learn toleration for customs of people who are different from us.

G. To show how our lives are influenced by those who have gone before us.

H. To develop curiosity of the world about us and the possibilities of becoming explorers in our own back yards.

CHAPTER II

MAN'S ARRIVAL IN THE NEW WORLD

Man is not native to our hemisphere. The earth itself has kept the Red Man's record throughout the long ages until we have progressed enough to read it. Hills, valleys, rocks, caves, and the bones of animals are the books from which one learns of the historic past.

One knows that horses, camels, dogs, and many other animals came from ancestors that were truly American. Yet Columbus found no horses here. During the great climatic changes, when vast quantities of water were held frozen in glaciers making a land roadway across the Bering Strait, some American horses probably crossed into Asia and thus escaped the mysterious fate which some ten thousand years ago destroyed the entire horse population of the Americas.

As the large game animals made their slow way across the Bering bridge, unluckily for themselves, they lured into the New World the most dangerous predator that has ever stalked the earth. Even the greatest hunting chief of these predatory men, boasting of the prowess of his hunters, could never have foretold how quickly he would help to bring about the extinction of some forty million game animals of Pleistocene America.

Lured by these animals and perhaps by rumors that just across the water was a new land -- a land where life was easy and food was plentiful, and haunted by a background of near starvation as they huddled shivering and miserable from the bitter cold in poor tents of skin, the younger and vigorous individuals were eager to cross to this new land of plentiful game. But the older people who had kept moving for generation after generation had heard such rumors many times before, and were inclined to

shrug their shoulders in disbelief. The young were full of adventure and eager to find out for themselves; the old knew that only the wolf packs remained for them if they stayed behind, so along they tramped. Thus, these nomad hunters slowly drifted from Siberia into Alaska with the vague thought that in this nameless world, life would be easy and hunger forgotten. These migrations may have continued for thousands of years as the great glaciers of the Ice Age were slowly retreating. No doubt many of these wanderers stayed close to the sea in the new land; others followed along the great corridors that lay between the ice sheets. One such corridor, just east of the Rockies and parallel to the mountains, probably became the favorite route to the south. This migration to the south was long drawn out, and the people traveled in small groups usually consisting of relatives or families -- parents, children, grandparents, aunts, uncles, and cousins.

As the glaciers melted the primitive Red Men spread south and east over what is now the United States. During this period one knows that the mammoth, mastodon, camel, and horse became extinct. Only those that escaped into Asia over the Bering roadway survived. Why this happened is not known. One often reads that it was the change in climate, but they had already survived many drastic changes of climate. Perhaps the coming of man upset the nicely balanced state of nature. Another theory is that man, the hunter, destroyed the clumsier gregarious animals by means of fire drives. In Alaska an appalling number of fossils of extinct animals have been found torn apart and dismembered, in the muck beds, along with uprooted trees, as if there had been great catastrophic conditions. Also many were trapped or died in the bogs left by the retreating glaciers.

For a time, it was thought that man, the prehistoric wanderer, reached central United States about ten thousand years B.C. Evidence of this was based upon the finding of stone dart-points among the bones of a prehistoric bison in Folsom, New Mexico. The evidence indicated that man and the bison were here at the same time, but the bison had not survived the ending of the Ice Age of ten thousand years ago. So this placed Folsom man's age at about ten thousand years.[1]

Later, near Clovis, New Mexico, was found another type of projectile known as the Clovis point, which was found to be still older than the Folsom points. The Clovis points were found with the bones of a mammoth. These men must have had a high degree of intelligence and courage to pit their feeble bodies against the mighty mammoth and bison. As Clovis points were found at a level lower than the Folsom types, they were obviously older and are listed as being twelve thousand to fifteen thousand years old.[2]

In 1953 in the Sandia Mountains of New Mexico, points and other artifacts were found that the radioactive carbon test revealed to be as old, if not older, than Clovis or Folsom artifacts. Remains found at these camp sites showed that early Americans depended largely upon the bison and mammoth, and ate greens, roots, and wild seeds, but there was no evidence of farming or pottery. It was always a battle to survive;

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1. Durenceau, Henry, "Ice Age Man, the First American," National Geographic, Vol. CVIII, Number 6, December 1955, p. 795.

2. Ibid., p. 797.

in their aboriginal existence it was the survival of the fittest. About this time they domesticated the dog not only as a source of food, but also a helper.[1]

Many ancient remains found in widely scattered places have shown that early man migrated over the entire continent doubtlessly following the animals on which he must subsist and perhaps always thinking that over the next ridge was the land of plenty that he was seeking. From as far north as Minnesota remains of a girl were found. She wore as an ornament a shell of a species found on the Gulf of Mexico which indicated that, at the time the girl lived, the tribes were traveling up and down the Mississippi Valley. Danger Cave, Utah, yielded woven willow fragments -- nine thousand years old -- that are the New World's oldest known pottery.[2] In thousands of valleys the people of the New World pitched their camps. With age-long patience they tasted and tested the usefulness of every leaf, root, berry or fruit of the Americas. They learned what was good, what meant death, what was healing, what soothed the sufferer or brought strange dreams.

The country which is now Illinois was especially attractive to prehistoric man. Not only was it a wonderful feeding ground for game, but it occupied a strategic position. To the west lay the great bison country; no region could be traveled by boat more easily; there were no falls and no mountain ranges to obstruct travel, and the entire area was criss-crossed with a network of streams that could be used as highways.

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1. Peithman, Irvin, Echoes of the Red Man, Exposition Press, New York, 1955, pp. 36 and 37.

2. Durenceau, Henry, "Ice Age Man, The First American," National Geographic, Vol. CVIII, Number 6, December, 1955, p. 696.

Gradually the Red Man spread into what is now the Mississippi drainage area. The high ridges left by the glacier which are called moraines were also important routes of travel. Much of the prairie land at this time was a slough or swamp, so there moraines became the boulevards of the Indians for crossing the wet, marshy prairies.

The area of east central Illinois contained numerous moraines, which were ideal for the Indian. These elevations provided a dry site for his camps and for defensive warfare. Too, since poorly drained land is undesirable for seedling growth, the trees grew faster on the moraines, and provided early man with wood and shelter. This timber also contained more game.

The Indian found few animals that could be domesticated and no draft animals at all. Without the ox or horse he could not use a plow and did not invent one; but as his supply of animals grew less, he had to depend more upon food gathered from plants.

With the invention of basket making and pottery, the Red Man had the means for storing his foods, and he began to plant small plots. With this type of farming, called garden-farming, the Indian was able to stay longer in favorite spots. Communities of kinsmen seldom consisted of more than one hundred fifty people, as more would ruin the soil and deplete the game.

As the parent group became too large, in order to subsist, part of the group had to leave. This led to the formation of several communities with mutual relationships called tribes.

CHAPTER III

PREHISTORIC MAN'S DISTINCT CULTURE IN EASTERN ILLINOIS

With the change from hunters and food-gatherers to food raisers, prehistoric man's life became less strenuous. He found more time to think of the mysteries of life and death. In this semi-sedentary culture he had more time to reflect and plan, and he began to establish social rites and religious rituals. Pottery and basket-making helped him to face the future with adequate stores of food. Perhaps the magic key which most helped him unlock the door to progress was the accidental selection and cultivation of a native seed-bearing grass that today is called corn.

As the Indian had time to think and realize that death must be faced, he formed, like all primitive people, a belief that after this life one would live again in a hereafter. Material expression in this belief is found in thousands of elaborate ancient mounds filled with artifacts interred with the dead for their use in the next world. Because of these mounds the groups of people who built them were called the Mound Builders. Many of these mounds still remain in this area to remind people of this prehistoric race. Mounds conical in form usually were used for burials; others were built for other reasons. The flat-topped platform mounds served as bases for the houses of the chiefs or religious ceremonies. These sometimes are called house mounds or temple mounds.[1]

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1. Peithman, Irvin, Echoes of the Red Man, Exposition Press, New York, 1955, p. 68.

Effigy mounds were constructed in the form of birds, animals, or serpents. They are believed to have their origin in sacred or religious observances. Earthworks were often used to enclose the mounds' sites. As these earthworks were usually squares, circles, octagons, crescents, and as they are true geometric forms, the builders must have had much skill.

Their conception of a "spirit world" was similar to that of most primitive peoples of the world. The religious beliefs of many Indians were noble, they were part of their day by day lives, and food gathering, social occasions, hunting tasks were marked by religious rites. They were sincere in their beliefs. Some of their ceremonies seem ridiculous today, but some present day rites could not pass a test of sound logic. The Indian believed his own god or Great Spirit was perfect, and if things went wrong it was the work of evil spirits. Quite likely it was religious fervor, rather than the whip in the hands of a master driving his slaves, that prompted these people to carry their endless loads of dirt in baskets and skins. Many mounds required years in their building, and numerous laborers to transport all the dirt and stones.

From these mounds and the artifacts hidden within them, it was evident that the Indian was a skilled craftsman. The fragile bits of cloth found in the mounds can be imagined into an entire garment, similar to that worn by a figure carved on a stone pipe. Their scattered ropes of pearls had decayed strings; so did the necklaces of shell or bear teeth. From the mound artifacts it was evident that the warriors wore copper breastplates and copper helmets with deer antlers branching

from them. Wide copper bands were worn around the arms and legs; shell gorgets were worn on the chest. Clothes were decorated with mica for the mounds yielded such cut-outs of mica. Their figurines and effigies indicate that the men wore a breech clout, while the women wore a little apron made of the inside bark of trees or animal skins. Sometimes a skin was fastened to the shoulder and extended halfway down the leg. A sash was tied around the waist, and the bottom cut into strips for a fringe. Usually one of the shoulders and breasts were left bare. Small animal skins were sometimes worn between the legs and twisted around the waist. They went barefoot or wore sandals made from the skins of animals or fiber fabrics or sometimes the cattail plant was used. Small children often went naked. Babies were carried in baskets or wicker boards on their mothers' backs, or sometimes they were slung into a pouch or sack of skins.[1]

Many colors of ocher (a soft, powdery rock) - black, white, gray, brown, yellow, and all the shades of red - were used to paint their bodies and even the bones of their dead. Colored earth and vegetable dyes also assisted in expressing their art. Handsome and varied headdresses were shown on the pottery and pipes. Such records show that some of the men shaved their heads on the side and left a cockscomb effect in the middle; others parted their long hair in the middle and had a chignon or twist at the back; others had huge buns over each ear. Sometimes the hair was wound around the head like a halo. Both sexes rolled their hair to look like a horse tail and bound it with

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1. King, Blanche Busey, Under Your Feet, Dodd, Mead & Company, New York, 1939, pp. 62 and 63.

feathers, shells or beads.[1] None of the Indians had beards. They sharpened and shaped clam shells and used them like tweezers to pluck the hair.

The Mound Builders loved ornaments. Cannel coal was used to make pendants, rings, and gorgets. Ear-lobes and other ornaments for ears, nose, and lips were made of bone, fluorspar, copper, shell, and pottery. Wooden discs with copper foil were used as ear ornaments. Mussel shells were utilized not only in adornments but also for dishes, spoons, and razor blades to shave the head.

The presence of many of the ornaments in various areas shows that the Mound Builder of this area either traveled or traded widely. Mica had to come from the Carolinas or the Appalachian Mountains, many of the shells from the Gulf of Mexico, and fluorspar from southern Illinois or Kentucky. Obsidian was obtained from the Rocky Mountain region; also from this region must have come the supply of grizzly bear teeth. The nearest source of copper would be the shore of Lake Superior.

Prehistoric people had their charms and fetishes just as many people today carry a lucky piece. Few hunters would venture on the war-path or chase without the effigy of the animal he hoped to slay. Others were worn or carried to ward off evil spirits that the owner feared.[2]

Their houses often had pole foundations, set in either a circle or rectangle and covered with skins, bark, or mud. Pottery was used

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1. King, Blanche Busey, Under Your Feet, Dodd, Mead & Company, 1939, pp. 66 and 67.

2. Ibid., p. 109.

for cooking, and much of it was beautifully shaped and decorated. Stone tools and weapons were well shaped, polished, and often decorated with loving care. Pipe-making showed the carving of experts. The pipes displayed the forms of the dress and hair styles, and the form of almost every beast and bird of the Mound Builder's era.

Clinging to the copper artifacts were fragments of cloth, often still showing the original color, and made from nettles, rushes, milkweed, or the inner bark of trees.

CHAPTER IV

SUMMARY OF INDIAN CULTURES

Hoping to give the reader a better idea of the important cultures that have existed in the area, the writer has attempted to summarize the various cultures and to give approximate dates of the times they existed. This list is by no means complete and new discoveries and better methods of dating will no doubt change many of the dates.

I. Paleo-Indian Period 20,000 - 8,000 B.C.
   - A. Folsom Complex
     1. Sandia
     2. Yuma
     3. Clovis
     4. Folsom

II. Archaic Period
   - A. Early Archaic 8,000 - 2,000 B.C.
   - B. Late Archaic 4,000 - 1,000 B.C.

III. Woodland 1,000 B.C. - 1,000 A.D. (Early, Middle, Late Mound Builders)
   - A. Red Ocher (Early)
   - B. Baumer
   - C. Crab Orchard (Early and middle)
   - D. Hopewellian 0 B.C. - 900 A.D.

IV. Mississippian (Mixture of Cultures) 1,000 A.D. - 1600. Lasted into Historic Period (after 1492). Built square mounds as at Cahokia. Introduced bow and arrow and fine pottery.

Culture Characteristics

I. Paleo-Indians hunted the now extinct bison and mammoth. They made distinctive types of spearheads known as Yuma, Clovis, and Folsom points.

II. Archaic way of life was based on hunting foods. Bands wandered following the game that followed the vegetation. Only at times when food was abundant could larger groups come together for tribal ceremonies. They had few tools; shelters were flimsy and temporary. They had no pottery.[1]

A. Early Archaic culture was one in which a "nutting stone" was used. A nutting stone has a large depression in the center with several small depressions around the edge. The small holes are thought to have been used to hold the nuts while they were cracked, and in the center depression the nut meats were ground into nut butter.

B. Late Archaic sites were located near streams or old lakes and suggested the use of boats. Apparently stations were used for hunting and fishing. Weapons found on sites suggested use of the spear, bola and the atlatl (spear-thrower). There were no bows or arrows or polished stones.[2]

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1. Museumobile Exhibits Set III, Illinois State Museum, 1953, p. 14.

2. Peithman, Irvin, Echoes of the Red Man, Exposition Press, 1955, p. 37.

III. Woodland was characterized by leaf-shaped blades and ground stone celts. In all Woodland burials the arms and legs of the dead were drawn up close to the head. This is known as the flexed or doubled-up burial.

The Red Ochre culture was so named due to the practice of sprinkling the dead with iron oxide.

Hopewellian Culture Characteristics[1]

1. Crib-form log tombs - burial mounds.
2. Logs over burial pits.
3. Rectangular subfloor burial pits with raised ledges.
4. Ceremonial structure around burial.
5. Crematory basins.
6. Compound flesh burials.
7. Bundle burials.
8. River pearls - copper head.
9. Cut human or animal jaws.
10. Plain or effigy platform pipes.
11. Copper tools.
12. Sheet mica.
13. Flint flake knives.
14. Effigy figure (pottery).

Mississippi Culture Characteristics[2]

1. Rectangular houses.
2. Storage pits in floors of dwellings.

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1. Cole and Duel, Rediscovering Illinois, University of Chicago Press, Chicago, 1936, p. 222.

2. Ibid., p. 36.

3. Firepit near center of structure.
4. Burial grounds on bluffs.
5. Mounds made by successive burials.
6. Bodies in pits.
7. Skeletons fully extended.
8. Abundant grave goods.
9. Pottery vessels with dead.
10. Bone hairpins.
11. Bead necklaces.
12. Whole shell beads: marginella, olivella, snail shells.
13. Discoidals.
14. Projectile points
    a. Simple triangular
    b. Side notch - often single basal notch
15. Shell hoes and spoons.
16. Bone fishhooks.
17. Stone celts.

Mississippian

At about 1200 A.D. a new cultural pattern arose, the Mississippian. These more advanced peoples built flat-topped pyramids or mounds. They seemed to have driven out the Woodland people and built villages with high clay walls and towers. Their houses were rectangular with walls of clay or reed mats. The roofs were thatched with grass. Their dead were buried in successive layers and covered with earth. Following the disappearance of the Hopewell way of life, this area was inhabited by tribal groups and bands called Late Woodland. They lived in small

groups and garden farmed. They probably had bows and arrows and lived by hunting, but they made no finely chipped flint or beautiful pottery.

CHAPTER V

MOUND EXCAVATION

How has so much been learned about the lives, food, cultures, and appearance of these men who lived so long before written records were kept? Many of the facts have been learned by experienced archaeologists and their helpers who have excavated the carefully prepared mounds. In the summer of 1954, the writer spent ten weeks with the State Museum Archaeological Field Expedition in Hardin County, Illinois, where a mound of the Hopewell Culture was excavated.

When the group, comprising the Field Expedition, first saw the mound, it was on a high bluff near the Saline River. The mound was about sixty feet in diameter and twenty feet high, and was covered with a thick overgrowth of trees and shrubs. In the wooded area around it, the remnants of the old Indian trail that led from the ferry on the Ohio to a group of salt springs were still visible.

After clearing the mound of all growth, all the roots that could be removed by grubbing were taken out. Then the exterior was measured into five foot squares, and a wooden stake was driven into the corner of each square. Each stake was numbered, and any artifact removed from that square was given the same number as the stake. In that manner its location was kept.

Digging began at the base of the mound, and the earth was cut away carefully with spades and mattocks. As the earth was removed, it was put into wheelbarrows, then wheeled away from the mound area, and dumped. The earth was cut away in slices five feet wide. It had to be cut away much in the way one would slice bread from a giant

loaf. It was necessary for the diggers to keep a straight wall of earth in front of them all the time, so they could always see the profile of the soil. Had it not been an Indian mound the soil would have consisted of true layers like a layer cake; however, in a man-built mound there would be irregular layers of soil like a marble cake's design. Sometimes if the soil used to build the mound varied enough in kind and color, the individual loads of dirt that had been piled upon it could be seen. Various colors of clay had been used to build this mound.

Slowly and carefully the earth was removed, and one of the first thrilling finds was a copper ear spool. As it was not near a skeleton, it was assumed that it must have been dropped by one of the builders. Projectile points and an occasional celt were among the early finds. Each article was placed in a sack and given a number; the sack was dated and its location noted. Each night the sacks were unpacked, and the contents were washed, cleaned, and catalogued. The data concerning each article was typed on cards bearing the same number as the article. Then the catalogued artifacts were packed into boxes and sent to the museum.

Whenever a bone was uncovered, the mattocks were laid aside, and the dirt was removed from around it with trowels, tablespoons, grapefruit knives, and whisk brooms so as to prevent disturbing the arrangement of the bones. It often took three days to uncover a skeleton after the first bone was discovered. As the bones were brushed off, they had to be coated with a plastic solution to protect them. When a complete skeleton was uncovered, it was left lying exactly in the position in which it was found until it was photographed. Then the

skeletons were carefully placed in sacks, numbered, and all data concerning them was placed on the sacks. These were returned to camp, where the workers cleaned them, numbered and catalogued each bone, and boxed them for shipment to the museum.

In all, the group took twenty-two skeletons from this mound. Some were buried in a sitting position; some were buried lying flat with all their bones in order; while others were all in a jumble with partial cremation having taken place before burial. Several were bundle burials -- this being the jumbled group of bones that had been left exposed until all the flesh had disappeared, and then the remaining bones were probably tied in a bundle and dumped into the mound. Skeletons were found in many different levels within the mounds and were extended in every direction.

Near the heads of some were large pottery vessels that were nicely decorated. They had been crushed by the weight of the earth, and the group spent long hours restoring them by gluing the pieces together.

In some cases the excavators found a quart of shell beads between the chin and breast bone. Some skeletons had beads down both arms, as if they had been sewn on the sleeves of the burial garments. Carved jaw bones of animals, knives, ocher, shell and copper gorgets were found on or near the skeletons. A curious flute made of three pipes of bones, held together by a copper coating, accompanied one skeleton. Mussel shells were plentiful and seemed to have been used as tools and dishes.

Some of the skeletons had an extra skull buried with them. These were thought to be a trophy taken by war and held in esteem by the

owner. One of the skulls showed distinct ridges that were the markings of the cradle board to which he had been bound.

From the skeletons sent to the museum, specialists were able to tell the sex, size, age, and often the cause of death of the person.

In the center of the mound the profile indicated that some person or animal had dug in from the top for about five feet.

When summer ended, causing the group who had worked on the mound to return to their regular jobs, the excavation was not completed. Later, Melvin Fowler, who was the expedition's leader, returned to the mound and dug out two effigy pipes before hiring a man with a bulldozer to replace the earth which had been removed.

Such mounds usually contained a log tomb, but the work was stopped before the diggers went below ground level. In the Hopewellian culture, it was the custom upon the death of some important person, to dig a pit about ten feet deep in which to place the remains. This pit was usually lined with logs, and the body of the important person placed into the bottom with many articles for him to use in the next world. In one such burial pit the bodies of from six to ten others, with skulls crushed as human sacrifices, were placed on ledges around the sides of the pit. This pit would be covered with a log roof, and then about twelve inches of white sand or clay would be spread over the roof, and the mound would show that it had been partially built, then allowed to stand for several years, and more dirt piled on top. Other bodies would be placed in the mound as it was built higher and higher above the ground level.

What became of the Mound Builder is not known. One theory is that if the "Geese saved Rome, buffaloes overthrew the Mound Builder."

Some think that the coming of the buffalo into the Mississippi Valley caused the Mound Builders to change their habits. The buffalo was a walking storehouse of the things the Indian needed; it was meat, fur coats, rugs, weapons, and needles. Thus, the Indians became lazy and no longer piled up mounds or did craft work. They went buffalo hunting. However, it is more likely that a variety of things helped to end their culture. Plagues no doubt took their toll of life; wars with other tribes weakened some groups; floods, famines, and attacks by wild animals could have contributed.[1]

Still it is unlikely that these Indians disappeared abruptly. They must be represented in the ancestry of some of the historic tribes, but there is no legend or tradition among the historic Indians concerning them. The village sites remained uninhabited until the Woodland Indians came. When the first white man came to America, the mounds were almost hidden beneath a tangle of trees and weeds. When the historical Indians were asked who built the mounds, they had no idea of how they came to be. Perhaps it remains for future generations to turn up new evidence to solve the riddle.

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1. Davis, Emily, Ancient Americans, Henry Holt & Company, 1931, p. 138.

CHAPTER VI

AN ACCOUNT OF THE HISTORIC INDIAN

By the time Columbus came to America, these cultures had all faded, and there were no large Indian towns south of the Illinois River.[1]

Our historic Indian (the one Columbus found down to the present) is thought to be a mixed descendant of the Archaic, Woodland, Hopewell and Mississippi cultures.

The historic Indians usually lived in villages which were on a hill top, and were surrounded by wooden walls or palisades. The favorite locations were near streams for they must have water, and waterways were their easiest traveled highways. Also, it was important that they locate near some rich farming ground. The Indians soon learned that the valley of a river or creek, that overflowed each year leaving a fresh layer of silt, was ideal for their crops.

Inside the palisades would be rows of skin-covered tepees and huts built of logs with clay and grass stuffed into the chinks. Some of the houses were covered with overlapping pieces of bark. Lazy trails of smoke curled from holes in the roofs, as every house had a fire burning in the center. Over a few outside fires, various foods would bubble away in clay cooking pots, tended by old women, and watched hopefully by dogs of all sizes and colors. Young children, naked except for their bead necklaces, rolled on the ground, playing with the puppies. A few old men would be sitting on rocks around the

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1. Peithman, Irvin, Echoes of the Red Man, Exposition Press, New York, 1955, p. 60.

huts shaping tools and weapons of flint. First they would strike slabs of flint from a flint ball with a heavy hammer-like stone. Then using a thick pack of leather as a cushion and a deer antler as a chipping tool, they would flake off pieces of flint until the tool had the desired shape and sharpness.

The Indian women were not very clean about their housekeeping. Broken pieces of pottery, bones, and litter lay thick on the ground around the houses. Village women tidied their houses and doorways by spreading fresh layers of dirt on top of everything else, a method much appreciated by the archaeologists who came along hundreds of years later. One's nose would rebel at the odor of garbage and human refuse common to the villages of these Sons of the Forests.

From branches hung huge looms on which the women wove cloth. Fibers of nettles, grass, fur, and hair had been spun into yarn. Sometimes milkweed fibers were woven into a cloth that was very durable.

The type of house in which the Redskin lived depended upon how long he intended to remain in one place. If he were constantly on the move, his house would be made of flimsier, easily moved materials. The cone-shaped tepee of skin over a framework of poles was ideal for the nomad who moved in following the animals on which he lived. If he could stay for many moons in one area, he made a sturdier house of logs and mud or of woven branches. The bark covered hut was built only by those who planned to remain for some time because more work was needed to construct such homes, and they could not be moved very easily. Regardless of material or construction the houses were never really warm and comfortable in the winter. The walls always let in so

much air that they were drafty. The fire always burned in the center of the building with the smoke escaping through a hole in the roof. Inside the house the air reeked of the constant smoke, the smell of skins, the food cooking, and the body odors of the Indians. Much of this odor was due to the strong smelling fats and oils with which they kept their bodies coated to repel insects. There were no windows and the interiors of the houses were gloomy and dim. This did much to retain and concentrate the odors which to us would be objectionable. Beds were made of logs or bark along the walls of the house. Sometimes they were padded with leaves or cornshuck covers. Hammocks were often used by the children.

Dried squash, parched corn, jerked and smoked meats and fish, beans, and nuts were stored in bark casks or baskets along the wall, and from the rafters hung strings of drying herbs, roots, corn and peppers. To eat, the family sat on the floor around the fire. Each had his own bark dish and wooden spoon, or one shaped from mussel shells. Food was served from the clay cooking pot with a wooden ladle. The men and boys ate first. Afterwards the dishes were not washed but were scraped with cornhusks and allowed to dry.[1] These wooden bowls, ladles, and spoons were made by burning and scraping away the charred wood with flint scrapers. Older men often spent hours turning out such articles.

When more than one family had a long bark house that they shared, every family had its well known limits. Children were forbidden to

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1. Blecker, Sonia, Indians of the Longhouse, William Morrow and Company, 1950, p. 48.

intrude elsewhere or meddle with anyone's possessions. A space was set apart for visitors, usually at the back of the dwelling, facing the entrance. In getting to this place the visitor must not pass between his host and the fire. If he were a familiar friend, greetings were exchanged at once, but if he came on a formal mission, he kept an unbroken silence for some time. Conversation always began on trivial matters first. If a delegation called, only the older men of the tribe spoke; the young must keep silent unless asked to talk. Haste was a mark of ill breeding. No visitor could leave without some parting word to show his visit had ended.

The man always preceded the woman in entering the lodge "to make the way safe for her." Respect must be shown elders in both speech and behavior. During ceremonies no one could speak above a whisper. If at meal time one could not eat all his food, he must excuse himself to show it was no dislike of the food. If a cooking vessel was borrowed, it must be returned with a portion of what had been cooked in it, to show the owner how it had been used, and to share the food. Women always stood with their feet close together. Or in sitting they kept both feet beneath them. Men usually sat cross-legged. Observing the rules and the correct use of the language indicated the rank and standing of the family. Good manners demanded that one provide freely for anyone who entered his house. As there were no great differences in wealth the failure to play this part in life was unsocial. Failure to provide for one's wife, or the household of which a man was a part produced derisive comments. No one went hungry if food was to be had, the sick, the unfortunate, and sometimes the

thriftless could find shelter in the house of a relative. Children were forbidden to ask for water, even in the house of a grandparent, unless the water was in plain sight. Overuse of the hospitality privilege had its check. The continued residence of these visitors labeled them as servants. They became the hewers of wood, drawers of water, and visitors of traps.

The Indian's social structure was built on clans. These clans consisted of families who based their descent on the female line. Thus a clan was formed by the original mother, her children and her daughters' children. A man had to go outside the clan to hunt a wife since members of the same clan were not allowed to marry. Therefore, a man was never of the same clan as his own children. Members of a clan were close and regarded themselves as brothers.[1] They had avoidance relationships. Avoidance applied to the parent-in-law of opposite sex. Avoidance between parent-in-law and child-in-law prohibited them from sitting next to each other, having direct conversation, or physical contact of any sort. In the hut or tepee the mother-in-law was placed on the side farthest from the son-in-law.[2]

The Indianshad a dignity and poise that we might well envy. They were grand masters in the art of listening, and they never interrupted nor showed their feelings while another spoke. They were trained to do this and to abhor any other kind of behavior. Their walk was on a

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1. Mead, Margeret, The Changing Culture of an Indian Tribe, Columbia University Press, New York, 1932, pp. 78 and 79.

2. Ibid., p. 80.

level with our military standards. "Indian file" means walking singly, with grace of movement, with dignity, and with silence. Nothing is known about the speech of the prehistoric Indian; but when the white man came, he found two thousand Indian tribes and over six hundred dialects. Since the languages were not written, they changed so rapidly that in a few generations following a group split they could not understand each other.[1] Indians could understand those of different dialects or cultures by means of sign language. Runners often carried messages or smoke signals were often sent long distances. Sometimes bundles made of different articles told the story.

Some Indians practiced the "potlatch." In the modern mind this stands for any kind of feast where gifts are made. Usually potlatches were held after a death as a kind of memorial to the deceased, and there would be a give-away of the property he had left. Of course those who received such property had an obligation laid upon them to make returns on certain occasions. Their performance in this respect would raise or lower their social position, while a miser would be condemned.

When a group of Indians gathered together to try to solve a common problem this gathering was called a pow-wow. As they often had to call upon their medicine men or the Great Spirit for help, and did so in noisy dances and songs, the term began to mean lots of noise. Often these pow-wows would continue for days before a decision was reached. They were usually held if there was a serious food shortage, or if war was planned, if a peace proposal had been made, or if an epidemic threatened.

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1. Peithman, Irvin, Echoes of the Red Man, Exposition Press, New York, 1955, p. 63.

Medicine men and magic were always mentioned when the Indian sought a cure for his ailments. But his "cures" and treatment were often more down to earth than magic-like. After ages of trial and error the Son of the Forest learned that many products of the forest would ease the pain and assist nature in the healing process. Sassafras roots, sarsaparilla, and slippery elm bark were his castor oil. Bear fat was applied to burns and bruises. Herbs used were bloodroot, wild cherry, may apple, catnip, sage, peppermint, flagroot, mullein, and white oak bark. A medicine bag would consist of different roots, barks, weeds, grasses, quills, down, and small bits of wood, carved into various shapes, that had meaning only to the owner. For each of these things he had composed a song or chant, without which they would have no power. If the remedies made from herbs did not work, the Redskin would try to do something to please the spirits whom he believed had caused his sickness.

The Indian lived in a world of spirits and had to appease them constantly. He felt that his gods walked unseen among his people. He prayed before going to hunt and after the kill; when corn was planted offerings were made. A woman seeking clay for pottery would ask Mother Earth for permission to remove it. Even colored earths for paints were not lightly removed.[1]

He had a feeling for the things of nature that the white man has never had. He knew the habits of every living creature and marveled

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1. Wissler, Clark, Indians of the United States, Doubleday, Doran & Company, 1939, p. 105.

at their cleverness. The trees were almost like persons, and no doubt in this aloneness he talked to them. When storms and thunder entered his area, he would feel in them the presence of a Higher Power. Without the mechanical aids that we have, he had reason to feel more often his inferiority and his utter helplessness in the face of nature. By fasting and torturing himself he seemed to think that he could make the Spirit within himself so strong that he could face whatever life gave him. Often he picked some favorite animal as a symbol of this protecting spirit, and he would carry with him an image or a part of that animal, which he called a totem, as a protection.

One aspect of the Indian's religious nature was the practice of cannibalism. It was a ceremonial rite based on the belief that by eating the flesh of a brave warrior who had died under torture, or in battle, living men would take the dead warrior's courage.[1] Formality in their religious rites included many of what the Indian considered proper flourishes. If a man were chosen at a gathering to offer a pipe to the Great Spirit, he would not go directly to the pipe but would make a wide circle around the group pausing for a time at each of the four cardinal points. In front of the pipe, he would not pick it up at once, but approached and retreated a fixed number of times. After holding it in his hands he prayed over it, and then went through another fixed series of flourishes in lighting it. Then the pipe must be offered to all four directions, to the earth and to the heavens.

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1. Baity, Elizabeth C., America Before Columbus, Junior Literary Guild, 1951, p. 140.

All these movements he must make with dignity, skill and precision, for although the audience give no sign they watch critically.[1]

Nothing could be more erroneous than to believe that Indian dances were just jumping around. Their dances followed a rigid pattern of fixed steps. Ritualistic dances called for expert work. In these the scout would track the enemy, then without a break in the steps the foe would be sighted, the charge made upon the unsuspecting victim, the blow, the scalping, the whoop of triumph were as vividly portrayed as upon any civilized stage.[2]

The infant was born into a world of adults who cherished it. Boys were usually more welcome than girls. Twins would greatly honor the woman who bore them. Infanticide was practiced if the baby were deformed, diseased, or was a weakling. Soft dry moss was used rather than diapers. After a baby was washed, it was greased, and powdered with dry rotten cotton wood. At night it was rolled into a rawhide tube where it slept snugly between its parents. The baby would spend most of the daylight hours of its first two years strapped into a cradle-board. Sometime during the day he would be unbound and taken out and allowed to kick and exercise. During all the grownups' busy hours, he was in the cradle that might be suspended on his mother's back, tied in a tree, or hung from a pole of the house. The baby ate the same food as his mother in addition to his mother's milk. She would put bits of food into his mouth from her plate as she ate.

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1. Wissler, Clark, Indians of the United States, Doubleday, Doran & Company, 1939, p. 272.

2. Ibid., p. 271.

All available evidence indicates that Indian children were given much freedom; they were seldom punished and never whipped; yet they were docile and obedient. The following quotation from the Charleston Daily News of February 23, 1956, tells what an authority on Indians says about the way Indians treated their children:

> . . . The Indians of Illinois knew how to lick the problem, and not by licking their children. A bucket of water or a handful of ashes was all they needed.
>
> Dr. Wayne C. Temple, ethno-historian for the Illinois State Museum, turned up the following description of how the Illinois and Kickapoo Indians solved the delinquency problem.
>
> "It is a custom," says an observer of the 18th century, "that the Illinois Indians never chide or beat their children for disobedience or misconduct. They only throw water at them by way of chastisement."
>
> Another antiquated reference turned up by Dr. Temple claims that the Kickapoo Indians, "instead of beating a disobedient child, merely smeared his face with ashes as an announcement to the rest of the tribe that he was being punished. The child received no food until the same person who applied the ashes, removed them."
>
> Primitive? Could be -- but juvenile delinquency was never recorded as having prevailed among these tribes.

It seems certain that the rituals Indians observed over long periods of time -- perhaps thousands of years -- profoundly influenced the young Indians as they grew to manhood and womanhood. These rituals helped young Indians to put away childish habits and develop the mature behavior required by Indian society.

But life wasn't all work and soberness to the Indian. They loved their games just as we do. Indian children played with dolls made by twisting and folding shucks into a head, body, arms, and legs. When a snow came the boys loved to play snow-snake. They would drag a heavy log through the snow making a long straight groove. The snow-snake was a slim, beautifully carved hickory stick. The boys would take turns hurling their snake down the groove. The one who would hurl the farthest was the winner.[1]

The girl's entrance into womanhood was given exaggerated importance. It was believed that whatever she did or experienced would affect her entire life. She was thought to have exceptional power over all persons who came near her at this period. For these reasons she was usually set apart in a small lodge in the woods for a period of a few days to a year. Her mother, or some old woman would be the only person with whom she could associate. Her dishes and spoons could never be used by anyone else. Salt was taboo to her; she could have only limited foods. If she ate too much, she would always be greedy; if she talked, she would always be a gossip; and if she laughed too much, she always would be frivolous.

The boy, as he approached manhood, had to go out alone to look for a spirit guardian who would help protect him for the rest of his life. He had to live alone for about four days and nights and not eat during that period. This fasting would cause him to dream or have visions of his protecting animal. Whatever animal he saw first in his vision would

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1. Blecker, Sonia, Indians of the Longhouse, William Morrow and Company, New York, 1950, p. 124.

give to him its strengths and skills. A boy who had an eagle vision, for instance, was supposed to see his enemies from afar and to strike swiftly. He must never eat eagle meat or he would lose this power. At the same time he should wear eagle feathers so he could get extra power directly from them, if he needed it. Sometimes the boy took a name that referred to his protector, and might call himself, "Strong Flier" or "Long Claws," or some other name that spoke of things his spirit guardian did.[1] After his initial steps into manhood, the boy was taught by his father the ways of the hunt and the warpath. During the year that he was trained for this life, he lived alone in a hut outside the village. His grandfather or some older man cared for him and would see to it that he trained hard. Summer and winter alike, he would plunge into the coldest icy water. He ate sparingly and sometimes fasted. At the end of his training he was hardened for adult life.[2]

In some tribes, the arrangement of the woman's hair showed when she was ready for marriage. Whorls at the side of her head made to imitate the squash blossom, showed that she was marriageable. Married women wore their hair in two coils.

Custom and economic considerations determined the number of wives a man might have. Monogamy was usually practiced because few hunters were skilled enough to support more than one wife. The youth needed

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1. Marriott, Alice, Indians on Horseback, Thomas Crowell Company, New York, 1943, p. 35.

2. Blecker, Sonia, Indians of the Longhouse, William Morrow and Company, New York, 1950, p. 70.

a competent housewife; the girl, a skilled hunter. There was no wedding ceremony. Since clans were usually made up of relatives there were strict rules against marriage within them. Descent of name and property was along the female line.

Marriage bonds were loose and could be dissolved by either the husband or wife, but the wife kept all the children. The houses belonged to the women.[1] A man and wife lived in a house as long as they got along well together. If trouble arose, it was the husband who left. To keep a marriage and family together required lots of work. Everything needed had to be gotten by their own efforts. The passing of the years helped certain tasks to become designated as woman's work; these tasks a brave or young man would not be caught performing for fear of losing face. To the older women fell the keeping of traditions and customs. It was not she who bragged of her exploits in the campfire dances. She was the quiet, modest, drudging keeper of fire and food and family. On the surface the Indian brave made the decisions for the group. However, more often than he would be willing to admit, the real judgment behind it came from his apparently silent squaw. Among the tribes where the Indians cultivated the lands, the women sometimes had a council of mothers, although they could not speak out among the warriors.

In tribes that followed the buffalo the men made the kill and the women skinned and cut up the animal, "jerked" the meat, tanned the hides, and preserved every portion of the animal they could use. Its bones

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1. Mead, Margeret, The Changing Culture of an Indian Tribe, Columbia University Press, New York, 1932, p. 50.

were made into tools, ornaments and arrowpoints, its horns into spoons and small containers, its hoofs for rattles, its hair for ropes, tendons made thread, the skins made robes, tepees, and moccasins.

The Red Man had poor means of transportation. On streams he could use dug-outs or canoes; but on the land, baggage and the children had to be carried. This task fell to the woman. On the march the man had to be free to watch for game and hostile Indians, so the Indian woman was the pack horse of her day. One anthropologist says not only was it the woman who was responsible for most of the basic inventions of her day, but also she domesticated man and civilized him.[1]

It is understood that food, clothing, and shelter are the essentials of any existence, and there are great differences in the way they are obtained. In most cultures man is the provider, woman the cook. In the Red Man's life the man was the hunter; all other tasks fell to the woman. Game formed a big part of their diet. The deer was usually killed by a lone hunter stealing upon his prey in a thick woods. Bison were often stampeded by grass fires into running into swamps or over high banks. Sometimes several hunters would get under a buffalo skin and enter the herd until they could get close enough for the kill. The men who hunted bison seemed to have an easy life with idle time to spend in making war and gambling. The women tended the crops with tools of bone or wood. They raised corn, beans, squash, sunflowers, tobacco, melons, sweet potatoes, gourds, and pumpkins.

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1. Wissler, Clark, Indians of the United States, Doubleday, Doran & Company, 1939, p. 248.

Corn was planted in the spring when the leaf of the dogwood was the size of a squirrel's ear. Corn was very precious to the Indian. After each harvest the women picked and put away the best for next year's seed. No matter how short of food the family might get, this corn was never eaten. Corn was the chief food and was eaten at every meal. They ate corn roasted while still green, dried green corn, parched corn, corn soup, cornmeal mush, corn cakes, corn pudding, hominy, and corn and beans cooked together, also popped corn. Corn bread was made of flour, not meal. Their flour was made as follows. A pot of shelled corn was put on the fire to boil. In another pot wood ashes would be boiled to soak out the potash and lye. When the hulls of the corn began to loosen, they were cooked in the lye solution until each kernel was bleached. After the kernels were lifted out with a woven scoop, the lye would be washed out and the kernels would be spread to dry, then pounded into flour.[1] Cornstalks and cornhusks were very useful. From crushed green cornstalks they made a lotion to use on cuts and bruises. A cut finger was wrapped in a clean corn husk. Single husks were twisted into thin firelighters and could be carried from one fire to light another. Braided husks made clotheslines, sleeping mats, and hammocks.

They made maple syrup from the sap of the maple tree. Lye-hominy, succotash, wild rice, persimmon and acorn bread, along with pop corn have been added to their diet since the days of the prehistoric Red Man.

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1. Blecker, Sonia, Indians of the Longhouse, William Morrow and Company, New York, 1950, p. 47.

Boiling water in a pot is so commonplace to us that we fail to recognize that man did not always do this so easily. Before water could be heated, suitable containers to hold water had to be found or made. Vessels used for early kettles were made of wood, bark, skin and even closely woven baskets. Large stones were heated in the campfire and handled by wooden tongs, dropped into the vessels. If the stones were hot enough the contents of the vessels began to boil. As the stones cooled they were returned to the fire and replaced by hot stones. All the cook had to do was to keep changing stones until the food was ready.[1]

Acorn gathering was another Indian task. This bitter nut could be transformed into a tasty food. First the acorns were hulled by placing them on a stone and hitting them with a hammerstone. The hulled acorns were then placed in a hollowed stone, and the women would beat upon them with a pestle. As they pounded, fine meal would pile in a ring around the striking place, the coarser particles would work to the edges to be scraped back beneath the pounder again. Finally a sifting basket would be used to sort the coarse crumbs for a final pounding. This acorn meal was bitter because of the tannin in it, which they learned to remove. A shallow hole would be dug in the sand and a dough made of the meal was plastered over the sides and bottom of the hole. Hot water was then poured on the dough. As it seeped through, it took the tannin with it. It took lots of hot

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1. Wissler, Clark, Indians of the United States, Doubleday, Doran & Company, New York, 1939, p. 16.

water to make the dough sweet. The dough then was made into loaves and baked. This type of bread would keep a long time.

The Indian caught fish with woven nets, by using stone fish hooks, and by spearing them. Often these fish were eaten as soon as caught, but the excess was salted, smoked, and dried to preserve them.

The wood of a black or white ash was often used for baskets. They would pound the trunk of the tree with stone hammers or wooden mallets until it would split around the growth rings. With a sharp bone or flint they would cut the thin wood into strips and while they were still fresh and pliable, the women wove them into baskets.[1]

The Indians of eastern Illinois were skilled in pottery making. Most of the pottery was made to be used in cooking and storing food. Crushed mussel shells and sand were mixed with clay, and it was shaped by hand. While the pot was still soft, loosely woven netting or plaited fiber would be wrapped around a wooden paddle and this slapped against the outside of the vessels leaving a decorative imprint upon it. Many times animal shapes or human figures would be hand molded and added to the pot and top for handles or simply for decorating. In order for the clay vessel to become nonsoluble in water, it must be heated to 1100° F. What a hot fire the Indian had to know how to make!

Proud, brave, and resourceful the Indian welcomed danger and laughed at pain. Death held little terror for he thought it better

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1. Blecker, Sonia, Indians of the Longhouse, William Morrow and Company, New York, 1950, p. 59.

to be broken like a young oak in a hurricane than to wait for rot to set in and eat up the heart.[1]

At death the body was often painted and dressed in the best of clothes, then carried to a distant spot where it was placed on a wooden scaffold. Every night for half a moon a fire was built nearby so that the man's spirit might cook its food. Sometimes a bird was set free above the body to carry the spirit to heaven. As they believed the journey from the earth to the sky took one year, the mourning period lasted that long. When nothing was left but the skeleton, the bones were bundled together and buried. Sometimes when life was gone, the body would be addressed by a friend of the deceased in which he would beg him to take courage and boldly walk upon his journey to the Happy Hunting Grounds, and remind him that all his departed relatives and friends were eagerly waiting to receive him, and that those left behind would soon follow. The body then would be dressed in its best, kept for one day, wrapped in a blanket, then buried in a grave. The medicine bag of the dead would be placed at his head, and various articles needed for his journey into the next world such as the ax, knife, tobacco and pipe, snowshoes, would be buried with him. At times the grave would be covered with rocks, piles of wood, or enclosed by a fence.[2] During the year of mourning after a death, the family painted their faces with ashes instead of bright colors. The dead person's family

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1. Davis, Emily, Ancient Americans, Henry Holt & Company, New York, 1931, p. 174.

2. Kinietz, Vernon, Chippewa Village, Cranbrook Institute of Science, Bloomfield Hills, Michigan, Bulletin No. 25, 1947, p. 143.

never spoke his name again. In speaking of the deceased they would always speak of his relationship to someone else, saying, "My father," or, "Your brother," or "Snow Woman's husband." They tried to forget his name for the rest of their lives.[1]

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1. Marriott, Alice, Indians on Horseback, Thomas Crowell Company, 1943, p. 42.

CHAPTER VII

THE WHITE MAN'S TREATMENT OF THE INDIAN

The struggling Indian through about fifteen thousand years of fighting to survive against the odds of primitive nature in our region has been traced. When the white man appeared, it took only three hundred years for him practically to wipe out the Indian.

When the white man came, he came as a white god. His mysterious ships, implements, arms, and prancing horses were to make great changes in the Indians' lives. His greed for gold, his determination to rule, his fire-water, his love of barter, and his peculiar sense of honor and creeds were to wreck the Indians' culture.

The new and marvellous trinkets and cloth, glittering and gorgeous in color, took away the Indians' breath. The magic drink of the white man also took away the Indians' reason, set them on fire, and filled them with passions. This alcoholic liquid was the white man's deadliest ally in the conquest and the disintegration of the aborigine. The story of its introduction, its influence, and its triumph is the saddest record ever made of the destruction of a once noble race. The trader with his barrel of rum could accomplish more than he could with all his barter stock of cloth and beads. The Red Man, inflamed by the taste that created a thirst for more, was reckless of the selling price of his furs, and soon became indebted and dependent upon the trader, eventually his virtual slave. Henry Hudson was supposed to have permitted a few braves to board his ship, and gave one of them a drink of knockout caliber. The brave fell to the deck unconscious, later assuring his countrymen that he had

visited the land of the spirits where he experienced all sorts of delightful things. Thereafter, every Indian was ready to take a drink at all times. Like most primitive people the Indian knew no controls and it took very little liquor to get him drunk. Soon the white men learned that they could obtain almost anything they wanted by providing him with drinks. Soon the Indian was trading his furs for whiskey, and the white bootleggers were inducing the Indians to steal horses and cattle, defy their chiefs, prostitute their women, and disregard all the moral teachings of their people. Later the English and French each sought to win the allegiance of strong Indian tribes by frequent, generous gifts of liquor. The Indian surely had discovered what fermentation would do to juices and he may have had some beers and wines, but there is no evidence that the Indian had a knowledge of distilled liquors before 1492.[1] When he did get liquor, he made the occasion a social debauchery; in other words, a grand drunk for men and women of all ages.

In many of the books the Indian is referred to as "the savage." How unfair! During the past three thousand years, only three hundred years have been free from wars, white man's wars. Is it fair for the historians to refer to the war victories of the Indians as massacres and those of the white men as battles?

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1. Wissler, Clark, Indians of the United States, Doubleday, Doran and Company, New York, 1939, p. 268.

Columbus returned from his first voyage with nine Indian slaves. In 1494 he sent back over five hundred Indian prisoners with the suggestion that they be sold as slaves.[1]

It is a common misconception that scalping was a pre-Columbian practice among the Indians. During the French and Indian wars, much to the surprise of the Indians, the English offered them five pounds for a Frenchman's scalp and twenty-five pounds for a long-haired scalp. The French offered the Indians the same reward for an English scalp; thus, the Indian learned the fine art of scalping. Boone and Clark scalped the Indians they killed and carried tanned scalps on their horses' bridles. Our Puritanical Massachusetts Bay Colony voted to pay fifty pounds for every male Penobscot above the age of twelve captured and brought to Boston. For the scalp only, forty pounds was paid. A scalp of a male or female under the age of twelve brought a reward of twenty pounds.

On June 10, 1756, the House of Representatives, with the usual "God Save the King," issued the following resolution:

"Resolved, that to any persons not in the pay of the government, the following bounty, viz:

"For every Indian scalp produced to the Government and Council in evidence, the sum of three hundred pounds.

"For every Indian enemy delivered to the Government and Council the sum of three hundred and twenty pounds."[2]

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1. Kinietz, Vernon, Chippewa Village, Cranbrook Institute of Science, Bulletin No. 25, 1947, p. 26.

2. Hastings, Glover, "Man's Inhumanity to Man," Journal of the Illinois State Archaeological Society, Vol. III, April, 1946, p. 27.

Broken agreements, cruelty, inhuman treatment, forcing the Indians from their lands and homes, letting them starve or making them into slaves has been the record of the white man toward the Indian.

Revenge may be a perverted trait in man, but it is as real a trait as the love of life. It was impossible for the Indian to look upon the dastardly oppressor without feeling an intense desire to make the wrong-doer suffer. With us it is an unwritten law that every man has the right to protect his home.

When the Pilgrim fathers first landed upon the shores of the New World, they first fell to their knees, and then upon the aborigines.[1] While the good Puritan appeared to yearn for the salvation of the Indian's soul, he labored for the possession of the Indian's land.

When one sings: "I love thy rocks and rills, Thy woods and templed hills," it is only fitting that one pauses to remember that it was the substance of the glad song of the Indian long before the white man came with his claimed belief that "every human has been endowed by his Creator with certain inalienable rights, among them being life, liberty, and the pursuit of happiness." Perhaps he thought the Indian was not entitled to these rights as a human since he was a "savage beast."

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1. Wissler, Clark, Indians of the United States, Doubleday Doran and Company, New York, 1940, p. 65.

The colonist, the pioneer, and the frontiersmen all regarded the Indian as little more than a wild beast unworthy of consideration or mercy, to be destroyed wherever and whenever possible. John Winslow, the Puritan preacher, declared that as the Indians were "sons of Satan" and had no souls, it should be the duty of all good citizens to destroy them. The slogan that the "only good Indian is a dead Indian" was that of General Sheridan.

CHAPTER VIII

OUR INDIAN HERITAGE

How different American lives would be if Columbus had found America an uninhabited area! Corn, tobacco, potatoes, tomatoes -- half of the vegetables from American gardens are of Indian origin.[1]

The names of twenty-four of the states, numerous rivers, and cities are Indian. Over five hundred of the common words are Indian. How the Indian legends in literature would be missed! From the medicine man came many of the medicinal herbs; he gave rich patterns in arts and crafts; his symbols decorate much modern work. Modernists have copied his jewelry and hair styles. In music and dance the Indian has contributed a distinctive folk art.

Elizabeth Baity in her book America Before Columbus lists seven scientific wonders that were the work of the American Indian. They are:

1. Conquest of corn
2. Discovery of pottery technique
3. Development of a fine textile art
4. Evolution of stone artifacts
5. Building of burial mounds and earthworks
6. Invention of picture writing
7. Organization of a complex form of tribal government

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1. Peithman, Irvin, Echoes of the Red Man, Exposition Press, 1955, p. 103.

Few people realize how much they are indebted to the Indians, among other things for a country which was stolen from them by conquest and for which they have never been paid.

Common words borrowed from the Indians for use in the American language have usually been the names which the early settlers and explorers picked up from them such as the names of natural objects or places. The following are the names of Indian origin of many animals and fish:

moose	porgy
raccoon	terrapin
skunk	caribou
opossum	chebog
cayuse	musquash
cisco	quahog
chipmunk	

Also the names formed by their descriptive process:

mud hen	potato bug
garter snake	ground hog
bullfrog	

Many trees and plants were named by the Indians:

hickory	squash
oak	persimmon
locust	pecan
sweet potato	chinquapin
egg plant	wahoo
cashew	catalpa

Words that are used to refer to the Indian way of life:

wigwam	squaw
tomahawk	teepee
canoe	papoose
toboggan	totem
mackinaw	husky
wampum	cantico
moccasin	caucus
mugwump	

Some English words were formed from experiences with the Red Man, such as:

warpath	big chief
paleface	war paint
medicine man	peace pipe

From the Indian came many foods and their names:

hominy	pemmican
tapioca	poke
corn pone	samp
hoe cake	succotash
pop corn	pone

Although the Indian is usually thought of as stoic, some humorous phrases came from him:

bark up the wrong tree
face the music
fly off the handle
go on the warpath
bury the hatchet
come out at the little end of the hole

Some descriptive terms are:

badlands	mustang
butte	geyser
cannon	punk
bayou	hubbub
firewater	hold a pow wow
happy hunting ground	brave (noun)
scalper	run the gauntlet
sit around the council fire	Great Spirit

The use of many words in current language is preceded by the word, Indian, such as:

Indian (1) a member of the native tribes of the United States

(2) silhouette of Indian warrior cut from red cloth that a white woman must wear if she cohabits with a red savage

(3) language spoken by Indians

(4) White man disguised as an Indian for violence

Indian date - persimmon

Indian Heat - root; cure-all for nearly three hundred years

Indian Paintbrush - wild flower

Indian Balm - trillum

Indian Olive - Yellow fruit carried with Indians to hunt deer (supposed to draw the creatures to them)

Indian bannock - a form of petroleum

Indian oil - a form of petroleum

Indian bridge - tree cut in such a manner as to fall across a stream

Indian kettles - pot holes in rocks

Indian file - to march in a straight line

Indian hug - hold in wrestling

Indian gift - a present from which a return is expected

Indian blanket - a blanket made by or for Indians or one with Indian designs

Indian bread - bread made of Indian corn

Indian cucumber - a plant whose roots taste like cucumbers

Indian currant - cranberry

Indian devil - cougar

Indianesque - Indian-like

Indian hen - bittern

Indian ladder - a ladder made by trimming a small tree so as to leave a few inches of each branch as a foot support

Indianologist - authority on Indian life

Indian physic - one of various plants used as purgative

Indian pow-wow - noisy frolic

Indian pudding - corn meal milk and molasses pudding

Indian razor - clam shell used by Indians to pull out their hair

Indian sign - to get the better of some one or to leave marks of battle on them

Indian sugar - maple sugar

Indian summer - warm period in late October

Indian turnip - root of Jack-in-the-pulpit

Indian weed - early term for tobacco

to sing Indian - to act as one who defies death

to play Indian - to make no display of one's emotions

to turn Indian - to revert to a state of nature

get his Indian up - to cause one's temper to rise

The phrase "dumb as a wooden Indian" comes from the big wooden Indian that formerly stood as an advertising sign in front of tobacco stores. Now the wooden Indian is found in antique shops and collectors' hoards, and the association of tobacco smoking with Indians is fast disappearing.

Indians had a local terminology of their own. To many locations they fitted names that described them. Early settlers let many of these picturesque names apply to the natural features such as mountains, lakes, and rivers. But in naming towns, states, and counties they seemed to want to transfer to their new homes as much of the feeling and atmosphere of the old as possible. Massachusetts and Connecticut are the only states on the eastern seaboard which bear Indian names.

Sentimental feeling for Indian life has led to the naming of countless camps, cottages, and summer settlements, but the romantic

view of the Indian came too late to affect the naming of many towns in so old a community as Massachusetts.

Settlement of the West was a more joyous adventure than the settlement of New England. Writers of Indian romances had encouraged a sympathetic feeling toward Indian traditions. In other words, it seems as if the Indian became more attractive as he receded into the distance.

Mountain areas are likely to contain more names of Indian origin than the level areas. Perhaps this was because they were the last to be mapped and settled.

Indian names often suggest something wild and romantic. Some have humorous connotations, like Hohokus, Hoboken, Kalamazoo, Keokuk, and Oshkosh. Although there is no post office listed as Podunk in the United States, it has come to be used as the designation for any small, out-of-the-way place. Allegheny, Shenandoah, Schenectady, Mohawk, and Seneca are Indian names of the East. Near the Great Lakes we have:

Wisconsin
Wabash
Chautauqua
Chickasaw
Milwaukee - good earth
Michigan - great water
Mississippi
Hoosier - maize
Canada - village
Ohio - beautiful
Illinois - men
Chicago - place of strong smells
Mackinac - turtle
Petoskey - between two swamps
Kalamazoo - he is troubled with snake

Florida has its share:

Tampa
Tallahassee
Hialeah
Pensacola
Suwanee - echo

By the time the Kentucky and Ohio valleys were opened to settlement the hunting and killing of the Indians was a great sport. This stirred the imagination and many places were given Indian names:

Kentucky	Alabama - those who clear land
Tennessee	Oklahoma - land of Red People
Indiana	Texas - friends, allies

In the western states the map becomes thick with Indian names:

Pasadena - crown of the valley	Medicine Bow
Nebraska - flat water	Medicine Hat
Oregon - river of the west	Ten Sleeps
Idaho - gem of the mountain	Moose
Dakota - allies	

If Columbus had found no Indian inhabitants here, this country would be quite different from what it is today. There would be no quaint Indian place names and no arts and crafts bearing the imprint of Indian culture. If there had been no Indian population, the pioneers would have had to discover and develop their own trails and roads. If there had been no Indian agriculture, the white man undoubtedly would have had to carry on for indefinite periods of time without the benefit of agricultural products that were handed him by Indians when he arrived on their soil. If there had been no Indians with their dances and music, our civilization would thereby have been less rich. Finally, America would be poorer in its culture, for then we should not have our literature that has sprung from the Indians' presence on our continent.

APPENDIX I

LIST OF SOME COLES COUNTY INDIAN CAMP SITES AND MOUNDS

According to Coles County residents interested in Indian life the following Indian camp sites and mounds are to be found in Coles County:

Camp Sites

1. Seven Hickory Grove camp site about four miles northwest of Charleston;
2. Indian Creek camp site about nine miles west of Charleston;
3. Blue Grass Grove camp site approximately one mile east of Humboldt;
4. Camp site on Horace Stewart farm about ten miles southeast of Charleston;
5. Camp site near Doty School about six miles southwest of Charleston;
6. The Pleasant Grove camp site some twelve miles southwest of Charleston.

Mounds

a. The Handley Mounds approximately three miles south of Charleston;

b. The Merritt Mounds some six miles east of Charleston;

c. The Magahon Mounds near the south boundary of Fox Ridge Park;

d. The Rardin Mounds adjacent to the Rardin Gravel Pit near the southeast section of Lake Charleston;

e. The Kickapoo Mounds on the Leslie Anderson farm about three-quarters of a mile west of Byrd's Cleaners;

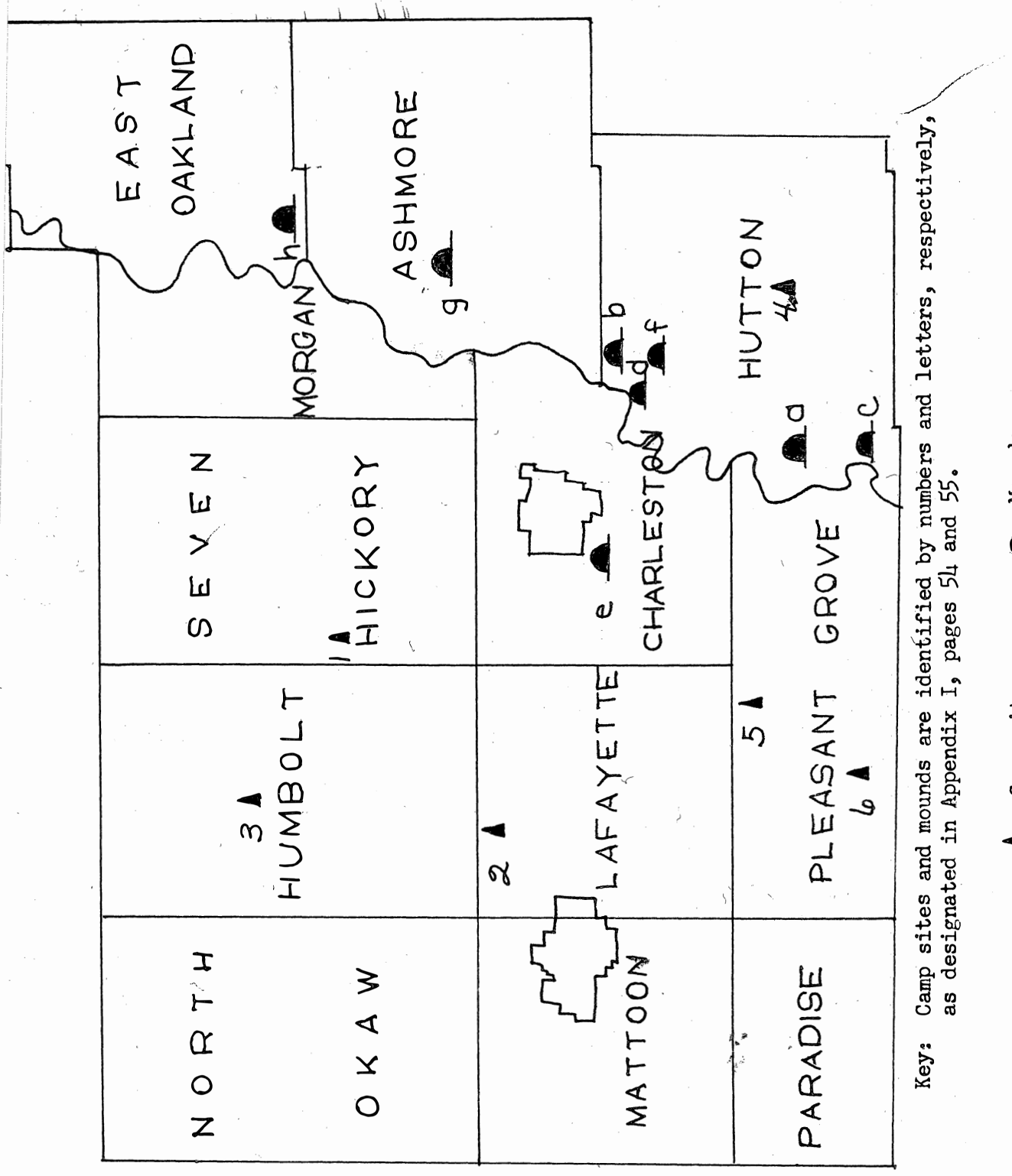
f. A mound on the Simon Rennel's farm about six miles southeast of Charleston;

g. The Gregg Mounds on Pole Cat Creek about three miles southwest of Ashmore;

h. A group of mounds on the William Craft Farm in the area where Brush Creek flows into the Embarrass River southwest of Oakland.

APPENDIX II

MAP OF COLES COUNTY
SHOWING INDIAN CAMP SITES AND MOUNDS



Key: Camp sites and mounds are identified by numbers and letters, respectively, as designated in Appendix I, pages 54 and 55.

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